

[August 7, 1902]

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 28.]

TORONTO, CANADA, THURSDAY, AUGUST 28, 1902.

[No. 33.]

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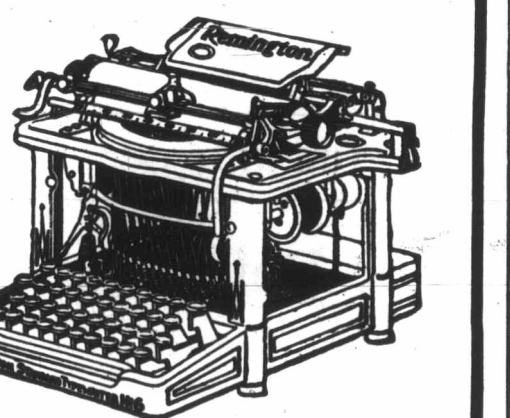
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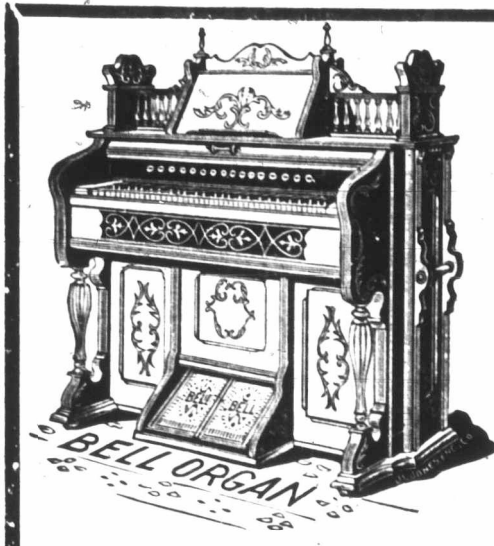
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TORONTO, THURSDAY, AUGUST 28, 1902.

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LESSON FOR SUNDAYS AND HOLY DAYS.

14th SUNDAY AFTER TRINITY

Morning—2 Kings IX; 1 Cor. XI 2 to 17.

Evening—2 Kings X to 32 or XIII; Mark IV 35—V 21.

Appropriate Hymns for the 14th and 15th Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals:

FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 472, 552.

Processional: 33, 165, 236, 512.

Offertory: 366, 367, 378, 545.

Children's Hymns: 194, 337, 341, 346.

General Hymns: 2, 18, 36, 178.

FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 180, 202, 311, 312.

Processional: 35, 37, 189, 232.

Offertory: 167, 174, 212, 275.

Children's Hymns: 182, 223, 332, 335.

General Hymns: 7, 19, 169, 191.

The Name of the Church.

The Living Church has taken notice of our efforts which have been made to nationalize the Church in Canada, and has an appreciative article on Canon Welch's sermon on our present "hapless" name. We fear its suggested name, The American Church in Canada, will not meet with more general approval than the Church of England in Canada.

The Church Army.

In connection with the efforts to stop the loss of our people in rural districts, we direct attention to this organization. Though the training is adapted to a society

in a densely peopled island, there is nothing to prevent its being modified so as to be utilized here. We read that a new term has just commenced at the Church Army Training Home, where 30 men, and as many women, are receiving a final course of instruction before being examined by the Bishop of London's nominee. All the men have served an average of twelve months on one of the society's 67 mission vans under an experienced evangelist, whilst most of the women have assisted for a like period in one of the homes. In all, the training extends over a term of about 15 months. So many openings now offer themselves, that an earnest appeal is being made for keen young Church men and women to volunteer for the Church's pioneer and rough work in prison, slum, workhouse, and tent. Our readers will see how it is being adopted in England, as shown by the fact that the King has accepted an arm chair, upholstered in red morocco, which has been made by the inmates of The Morning Post Thames Embankment Home. This home is under the management of the Church Army. So many people have had new clothes for the Coronation festivities, that the Church Army is making a confident appeal for the old ones to be sent as a little thank-offering. All sorts of old clothes are wanted, to be put upon the backs of the tramps, ex-prisoners, and outcasts, who are being assisted in the society's many homes.

The Country Parson.

Attention is recalled to the now venerable Dr. Jessopp, rector of Scarning, Norfolk, by his name appearing in the civil list of pensioners. Dr. Jessopp began his career as a country curate, and after a twenty-year term of city work returned to it in 1879. His contrast between the country then and what it was twenty years before, was most instructive and valuable, showing what had been real progress and what change for the worse.

Sunday Manners.

The following paragraph sounds quaint and old-fashioned to us, but at the same time it is worth reflecting whether the rules were not good ones and worth imitating now. In the early thirties of the last century, the Primitive Methodists of Burnley (says a correspondent of a London paper), were strongly opposed to Sunday courting. In connection with the anniversary of the Bethel Chapel in that town, a souvenir hand-book containing copies of old records has been issued. A minute passed in 1834 is as follows: "That we do not allow young men and young women of our society to court with each other on Sunday; neither do we allow our single men and women to walk in the street together arm-

in-arm at any time; neither do we allow them to stand at street corners chatting together." The girl choristers were forbidden by another resolution to wear bows in their bonnets.

The Bible from Rome.

In these days of Higher Criticism, we hail with joy movements which extend (among ourselves we may say continue), a knowledge of the faith. In Rome, at the Vatican press, is being printed as rapidly as possible, a popular edition of the four Gospels and the Acts of the Apostles, which is sold as cheaply as four cents. The "Pilot" gives at length a history of the movement which has culminated in this action. It arose through a number of clergy deploring the dense ignorance among the Italian peasantry of the story of the Redeemer's life and the Acts, which they say are the codex of Catholic faith and morals, and constitute the sources of the religious origins and civil history of Christianity. The Gospels and Epistles are not read in the vernacular in Italy, and too often are unheard in the pulpit, unknown in the family, and untaught in the schools. These clergy formed themselves into a society with Cardinal Moeconi as president, with the result of the publication and diffusion of this little book.

A Model Epitaph

Is very unusual, but it is desirable in framing one to remember how soon we and all connected with us are forgotten. In the great abbey church of St. Alban's, out of all the great mitred abbots and noble dust, few monuments remain which give us so much information, and are so touching as a simple brass, covering the dust of a humble but honoured servant of the monastery that for more than four centuries has been within the keeping of this ancient minster. It is not difficult to think of this sub-prior at the dead of night summoning the dormitory to chant the Lauds of a new day in the ever-recurring round of discipline and prayer. While the epitaph is long, it is worth repeating: "Here lies brother Robert Beauner, formerly monk of this monastery, who for forty-six years and more continuously ministered in divers offices, greater and less, of the convent of the monastery aforewritten, that is to say in the offices of third prior, kitchener, refectorer and infirmerer, and in the offices of sub-refectorer and spicerar of this convent. For whose soul may you deign, oh most dear brethren, to pour out prayers to the Most High Judge (and) the Most Pious Lord Jesus Christ, that He may grant to him pardon of his sins. Amen." This re-opens the door of the past, like that fragment from Bury St. Edmunds which Carlyle restored to our knowledge.

A Bazaar Novelty.

Here is a genuine novelty in the way of bazaar amusements, a washing competition, open to the clergy only. At a two days' Church bazaar, at Slough, three reverend gentlemen were each provided with a bowl of water, a piece of soap, and a dirty duster, which had to be washed in three minutes. A committee of three married ladies found the dusters of two of them so well washed that they were pronounced equal in merit, and two prizes were given. It arouses an unworthy suspicion to find that one of the prize-winners was the rector. This competition gave more amusement than the Church linen washing, which took place in our columns this spring, but we hope that the result will be satisfactory in both cases.

Change of Climate.

Our readers may have noticed a paragraph stating that the Egyptian sphinx was **wasting** away. The explanation is interesting. Until a few years ago, a rain of an hour's duration was so unusual that it used to be regarded as a reproach by the gods. The planting of trees, watered by irrigation, has so changed the climate that now fifteen to eighteen days' heavy rain falls in the delta. When sandstorms follow, they cut into the soddened limestone and are wearing away the ancient monument. What changes are possible, when in twenty years' time the embankment at Assonan has made its influence felt higher up the Nile, and trees are growing over an immense territory. We in Canada should take heed in time.

A Scottish Saint of Modern Days.

Under this caption, the Scottish Guardian has published a long account of Bishop Jolly, a Bishop of the 18th century, who survived well into the 19th. He was the extreme of a type of Bishops of a contemplative character, a type which has been superseded by the English one of Bishop Wilberforce, of Oxford. The biography is interesting in its way, but the analysis is so exceedingly good that, although rather lengthy, we are constrained to insert a portion: "To analyze the life of a man, as devoid of incident as Bishop Jolly's was, is no easy task, and yet there are easily distinguishable some main lines which made him what he was. He had been from his earliest days a great reader, and as life advanced his devotion to books increased. He was not a brilliant scholar; yet there were few men whose knowledge of books was greater. His library, which is now part of the Theological College library, in Edinburgh, is a remarkable collection for a man of his circumstances. He should be described rather as a bookish than as a scholarly man. In Patristic and Caroline Theology, he was very learned, and his opinion as to a point of doctrine was worth having in many respects. His learning, however, practically died with him. Living, as he did, almost the life of a hermit, he had no knowledge of affairs, and little skill in

turning his learning to account for the good of the Church. He was so immersed in the learning of the past, that he was almost overwhelmed by it. He had not the pen of a ready writer, or a sufficient knowledge of the conditions of life to reach people with effect. His published works—on Baptismal Regeneration, on the Christian Sacrifice in the Eucharist—reflect the teaching of the best of the great Caroline School, and would not in our day be accounted very 'high.' They are still readable, but they have been long superseded; and, except to the student of such matters, are now little known. Living through all the great movements, political and religious, of the Revolution period, he seems to have been strangely unaffected by them. The great surging of life all round him affected him not. Like Herr Teufelsdröckh in his garret, he was alone with the stars. To the men of his own day he seemed a kind of Rip Van Winkle, and when he appeared in Edinburgh during the visit of George IV., the impression he created among people there was of a survival from past days. 'Waverley,' whispered one Edinburgh lawyer to another, as the Bishop passed before him, in the midst of the brilliant assembly. He would have been infinitely more at home with George Herbert or Bishop Ken than with the practical, if somewhat material, bishops of his own day. He was so thoroughly satisfied with the past that he was unable to understand that truth might need a different presentment in the present. He had no sympathy whatever with the feverish anxiety to adopt new ways or new methods suitable to the new circumstances of life. He did not know that the circumstances were new. His devotion took the form of asceticism, but he himself had no notion that there was anything peculiar about it at all. He simply lived the life that was his gift, and to have had it diverted forcibly into any other channel would have completely ruined it. He was essentially a man of prayer, and a man in whom the liturgical side of prayer was exceptionally strong. There is nearly always a suspicion of the man who gravely writes down and preserves the prayers he offers to his Maker; but no one ever dreamed of suspecting Jolly. He was so transparently simple that any thought of affectation or canting never occurred to him. People used to come long distances to receive his blessing; nor did it ever strike him that there was anything at all strange about this. He lived so habitually in an atmosphere of communion with God that he was roused to the ordinary business of life only by an effort. To a man of the world his habitual humility and inoffensiveness sometimes became offensive. One of his colleagues remarked that Bishop Jolly would be perfect if it were not for his humility. The influence of such a life and character is of a very subtle nature, and very difficult to estimate. His appearance and aspect reminded people of 'Him Who did no sin,' and a sceptical Fraserburgh carter always touched his cap to the Bishop, alleging that

his hands refused to be kept down. 'Eh, sir, ye wadna thocht he was a human craitur,' summed up the idea of many members of his flock."

THE GENERAL SYNOD.

Before our next issue, the General Synod of the Church of England in Canada will be in session in the city of Montreal. It will be representative of the Church in all parts of our wide territory, from the extreme east to the furthest west, and from the Arctic Circle to the American boundary line. It will include bishops and clerical and lay members from twenty-three dioceses fully organized, or about to be erected. It meets after an adjournment of six years, when many important questions press for a solution, and when also in the opening years of a new century, and in a large and rapidly expanding country, the Church must seek to extend its work, and adapt itself to both its circumstances and its environments. It is to be hoped that the urgency of both these questions of Church extension and adaptation will be freely recognized, and dealt with in a wise and earnest spirit, for admittedly the Church has not of late years made the progress that might have been expected, and profound disappointment, if not discouragement, will result if the General Synod fail to grapple with the situation, and at least take steps towards improving the existing state of affairs. It is a cause for regret that Archbishop Machray is prevented by serious illness from being present, for apart from his general ability, and the aid of his wisdom and counsel, the fact that he has more than any one else devoted himself to the study of the organization and work of the General Synod, renders his absence a very serious loss to that body at this juncture. His place will be taken by the Archbishop of Montreal, who, though an aged man, is full of vigour, both physical and mental. Prominent among the subjects which will engage the Synod's attention are those pertaining to its own organization. There is pressing need for more frequent meetings, and for enlarged representation. For the present, say the next six years, it should, we think, meet three times, that is once every two years; after that triennial meetings would probably suffice. The number of members is inadequate to fully represent Church opinion, and should be at least doubled. A body which only meets occasionally, and which it is difficult to hold together for any length of time, should seek to perform its work with as little circumlocution as possible. It would facilitate business, and be helpful to enlightened legislation, if the bishops and clerical and lay delegates conferred together on important subjects, as we are glad to say they do at present, as members of the Missionary Society. With the two houses sitting in separate chambers, and the Lower House ignorant of the doings of the Upper House, further than they inform them by brief messages, it

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is difficult, at least without much loss of valuable time, for both houses to come to an agreement. We do not anticipate any change in this matter at present, but hope that in the future the present system will be, at least to some extent, modified, and the Church at large have a better acquaintance with the views and opinions of the episcopate, as a whole, than is possible under existing arrangements. By far the most important subject to come before the General Synod is that of Missions, and the formation of a General Board of Missions. A new and effective board, fully representative, with capable officers, and schemes for greatly enlarged organization and liberality, and greatly increased operations, is imperatively called for. The demands for aid in Manitoba and the North-West are pressing. Great efforts are being made by other religious bodies to extend their work, and all honour to them, but let us also awake, and at least shepherd those sons and daughters of the Church, who are settling on the prairies, and advancing over the mountains, with the ministrations of the Church of their fathers, and of their baptism. The Prayer Book needs adaptation to this age and country. Pressing as the need is, it is a subject which must be approached with the utmost caution and deliberation. There could be no worse method than that of temporary changes, such as some proposed, and worst of all would be any tinkering of rubrics. Perhaps the most successful dealing with the Prayer Book was the enrichment, which took place in recent years in the American Church. A number of sessions of the General Convention passed before the work was completed. It was not a revision, it was an enrichment. It proceeded slowly on conservative lines, and in the end was acceptable to all. It raised no doctrinal questions or discussions, it generally approximated back to the English book, and was most remarkable for its simplifications and enrichments. We think it should be borne in mind that the Prayer Book is the heritage of the Anglican Communion. We have now the Prayer Books of the American and Irish churches; is it desirable to increase their number? Would it not be well if we could move in this matter with the Mother Church, and our sister churches of the colonies, and have a Prayer Book, as at present, for the British Empire? We suggest that the General Synod appoint a committee on Prayer Book enrichment to confer with other portions of the Church in England and the colonies, with a view to common action, and such general adaptation to modern and local conditions, as may seem advisable. But few men amongst us are men of liturgical lore, and the aid of such scholars and experts is needed in touching so venerable and so peculiar a book as the Book of Common Prayer. The appointment of a committee, of those most suited for so delicate and difficult a task would inaugurate a work, which, under any circumstances, will need considerable time;

meanwhile, for our present necessity, a small manual containing a third or alternative service and other matter could be set forth for use in the Canadian Church, and be published separately or as an appendix to the Book of Common Prayer. It is generally acknowledged that the Colonial Clergy Act is uncatholic in spirit, and offensive in its methods, and that it should in these respects at least be altered, if not repealed. That there should be limitations, as to appointments to livings in England, no one denies, and as it is, there are safeguards against the appointment of improper persons. But few colonially-ordained men have any desire to take up work in England, and it is not only uncatholic and anti-imperial, but annoying and unchristian, that a clergyman of the highest standing from the colonies cannot officiate in England more than twice without being subject to an examination, needlessly offensive, or else to legal pains and penalties. Colonially-born and trained men sit in Parliament, fill stations of high rank in the army and navy and civil service, and yet the clergy of the colonies are denied the privilege of ministering or preaching in their own Motherland. In the interests of Christian brotherhood some change is imperatively needed, and we trust that such urgent representations will be made as will leave due check in the hands of the English episcopate, but will remove the offensive features of the existing system. The subject of Divorce and Marriage has been from time to time before the Provincial Synod of Canada, and has been referred to the General Synod, as best qualified to deal with it. In these days of laxity, as to the sanctity and binding character of Holy Matrimony, it is well that the Church should speak with no uncertain sound, and that her laws on the subject should be so plain that her clergy could have no doubt as to who could or could not be lawfully married according to the law of God. We trust, therefore, that this matter may be settled at the approaching session of the General Synod. There are other subjects of much importance, which will engage more or less the attention of the Synod, the only regret is, that in the limited time at the Synod's disposal, all of them cannot receive the consideration their importance demands, and some of them will have to stand over for a future session. The Synod, though smaller in numbers, and not as fully representative of Church opinion as we could desire, will not probably have the weight which a larger body would carry, yet it is nevertheless composed of able and devoted men, fully acquainted with the Church's needs, and each possessing influence in their several dioceses, and we may hope that under Divine guidance and protection, their labours for the welfare and extension of the Church in this important province of the Empire will be blessed from on High, and result in the greater glory of God, and the extension and edification of His Holy Church.

THE GENERAL SYNOD.

By Rev. Jas. A. Elliott, B.A., Vancouver, B.C.

I gladly avail myself of your invitation to contribute something on the subject of the forward movement in the Anglican church in Canada. Your able editorial of the 24th ult., and the contributions of other church publications are all striking evidences of an awakening to a sense of our responsibilities and a pledge that with this awakening strenuous activity in every department of our work will follow. Hitherto the tone of the utterances upon this subject has been pitched for the most part in a minor key. It has been a dirge of disappointed hopes and humiliating confessions; a record of great opportunities and insignificant achievements. It has been a picture of many shadows. Our deeds have been in the glorified distant past and not in the future. Like old men we have been dreaming dreams, while more youthful and vigorous organizations have been seeing visions and turning the sun into realities. Humility so abject is altogether desirable, provided only our repentance leads to good works. The day, however, has come when sackcloth and ashes should be set aside and we should anoint and gird ourselves for action without apologies or quaking of heart. Whatever may be said of Eastern Canada, where a state church was the ideal of some of its founders and something else the reality the story of its planting in the provinces of the prairies, and in this province by the Pacific is not without a genuine flavour of romance and heroism. With the tide of emigration steadily growing westward the church has bravely tried to hoist the flag and keep it flying in every centre of settlement. In this land towns spring up, sometimes in weeks and men are called to serve under most trying circumstances. It has done this work with little sympathy and assistance from the wealthier east, where churches were built and endowments established, with the assistance of those very people now engaged in founding new homes, opening up commerce, plowing the prairies and subduing the forest. The achievements of the west are spoken of with pride by all Canadians, but only those who live there can appreciate the toil and the sacrifice involved. No one expects that the east should relieve them of this toil, or provide them with homes, but it can and should assist in sweetening life for them by seeing that the messages of hope and consolation of the gospel are theirs. This is the call from the west to the east to-day, and if it be not heeded the consequences will not lie at the door of those doing all that human nature can do. Surely the day of the "Little Anglicans" in Canada is past and we are on the eve of that more glorious day so aptly described by his Lordship Bishop Carmichael, when "there is neither east nor west, nor north nor south in the church of God." The first and perhaps the greatest need of the church in Canada to-day is enthusiasm, and enthusiasm is not born of limitations, but of possibilities. We need the imagination lighted up by prophets who see the great fields awaiting our occupation, and appreciate the good work that is being done. We want the curtain drawn aside from time to time revealing the poetry, the romance, the glory of fellowship in the great master's work from ocean to ocean. We want new life and vigor inspired in the men toiling with admirable fidelity from the Yukon to the Bay of Fundy. No inspiration is more potent than that issuing from the story of success. And beyond all doubt the field for future triumphs in the Canadian church is the western half of our great Dominion. Without this enthusiasm we shall be lifted up to no great deeds as a church. As well might we strive to drive an engine without steam, or an electric car without a dynamo. But enthusiasm may be stimulated by organized effort and the General Synod may be made the centre from which it may issue. Let

three or four great public meetings be organized with the co-operation of the clergy and laity of Montreal, where the largest hall in the city will be packed to the doors. Let speakers be selected, not on account of the length of the handle to their names, but because they have a story to tell and a message to deliver that will quicken our pulse and impress a new spirit upon us. Let the newspapers be shown that the eyes of the church from the Atlantic to the Pacific are upon this great assembly and that the public expects that its utterances will be fittingly reported; and a beginning will at least be made towards inspiring a new life into our church. This enthusiasm is spoken of as important, not only in lifting up workers to their work, but in calling forth the financial support requisite. The whole question of church finance is a question of interest. If men are interested in yachts, or universities, or libraries, or any other undertaking, their money flows freely in support of the same. This law applies to the church, as may be notably illustrated in the United States. "Where your treasure is there will your heart be also," and conversely, where your heart is there will your treasure be also. If the leaders of the church are stirred by no warmth and vigor in their work, or if so aroused themselves they do not take the necessary steps to stir others, there is small chance for much zeal in the rank and file. In regard to the specific work of the General Synod, the following utterance in "The Far West" for July might be noted. "There is, we venture to affirm, but one subject of supreme importance to which this body may now apply its best thought and consecrated energies, and that is its missionary possibilities—the waking up into renewed activity the church in the older provinces of Canada, and the planting of the church in every settlement in the west, whither the current of immigration is flowing. This must have precedence over all other questions. Its importance demands the right-of-way from roll-call to the final benediction, if necessary. All other subjects, pressing as many of them undoubtedly are, may stand for future consideration, but this one involves the very destiny of our church; delay may be fatal. We wish to emphasize this matter of precedence, and to implore the leaders of the church to see that due proportion is observed in the time devoted to discussions." Until this problem is hammered out to a working issue, whatever else it may do, the Synod has not discharged its chief duty. In carrying out this supreme purpose it is to be hoped that action will not be encumbered with undue legislation. It seems to be one of the distinctive weaknesses of our Anglican Synods to exhaust ourselves in the purely legal and technical aspect of legislation. An abnormal dread of complicating contingencies not likely to be encountered in a generation, leads to high art in the production of canons and constitutions, but it is death to action; and action is the very thing that is vital. The success of an undertaking lies in the men who have it in charge and not in the code by which they are to proceed. It is the living agent and not the lifeless statute that is all in all. With a right spirit in the men a principle or two laid down by way of guidance is all that is necessary in legislation. This question of confidence and responsibility placed upon our representatives is most important. Whatever is done let us not strangle our missionary operations at the outset by giving men a great work to do and then tying their hands by all sorts of restrictions. This is a work new to the Canadian church and wisdom will have to be acquired as we proceed. One other point alone I can venture to touch upon in this lengthy contribution, I refer to the clumsy method now in vogue regulating the amendment of canons. Assuming that hereafter the General Synod will meet triennially, an amendment proposed and carried at the next session will have to be confirmed three years hence, although immediate action may be urgent. For example, if the Synod unanimously decides to in-

crease its representation from the different dioceses, according to the present course of procedure it will have to be ratified three years hence and will actually not come into effect for six years? If canons likewise improved with age the wisdom of this cold storage method might be visible, but rapid adjustment to new conditions is impossible under such serene deliberation. The Parliament of Canada, or of England, may enact anything under the sun within their jurisdiction and it becomes law at once. The church of Canada must lay an amendment to a canon aside, while it is almost forgotten before it is law. We could at least give immediate effect at once to such as are passed unanimously, or by at least a two-thirds majority. The limitations of time and space forbid entering upon many other aspects of the work before the General Synod, the agenda paper, of which already reveals national aspirations that are altogether hopeful of the dawn of a new era in Canadian ecclesiastical life.

THE WORD OF GOD.

When one speaks of "God's Word," or "the Word of God," we understand at once that he is speaking about the Bible. And this Word, the writer of the Epistle to the Hebrews says, is "quick," that is living; and "powerful," that is mighty in operation. He has other things to say of it, but I think these two characteristics of the Word of God, "quick and powerful," will give us enough to think of at this time. Let me call your attention to the fact that although we call this volume the Bible, the one Word of God, it is not one book. It did not fall down from the skies complete, bound up in two lids, as the image of Diana was said to have fallen from heaven. From our earliest childhood we have been accustomed to see the Bible as one book, bound between two covers. It is not, however, one book, but a number of books put together. It is in reality a library, a collection of different books, written by different men at different times, for various people in various places. When we come to open it, we find that it is divided into two Testaments or covenants, the Old and the New. Each of these Testaments is composed of a number of books; in the Old Testament there are 39, and in the New there are 27 different books. Each of these two Testaments is stamped with the marks of two very unlike dispensations, and between the last chapter of the last book in the Old Testament and the first chapter of the New, several hundred years intervene. These various books are written by all sorts of authors, by historians, by prophets, by priests, by kings, by singers, by preachers, vine-dressers, herdsmen, fishers, Apostles and evangelists. Some of these books are history, some poetry, some prophecy, some visions, some biographies and some letters, etc. They were produced in states of society unlike each other, among the simple people of Syria, the slaves of Egypt, the captivity of Babylon, as well as amid the culture and power of mighty peoples. Then, too, these writings saw the light at unequal intervals of time; and between the first and the last of them there stretches the long period of 1,500 years, while the story of the events they narrate covers between three and four thousand years. Moreover, they were written in three diverse languages, Hebrew, Chaldee and ancient Greek, all of which have now ceased to be spoken. Here also we have chronologies and biographies, histories and genealogies, poems and songs, anthems for service, dialogues and sermons, travels and parables, proverbs and predictions, debates and speeches, laws and letters. Each writer, too, has his own marked individuality. Even the historians of our Blessed Lord's life in their records of that holy life have remarkably different characteristics, and present Him to us under various aspects, owing to the purpose and point of view

of each separate writer; so that these four histories, "though flowing from one paradise, go north to water the earth with four currents of different volume and direction." Then when we come to the Epistles, the letters of St. Paul, St. Peter, St. James, and St. John, we feel the difference of their purpose, contents, style and treatment. There is e.g., the profound and masterly exposition of the doctrine of justification by faith so keenly argued and set forth in the Epistle to the Romans, the ideal splendour and perfection of the Church of Christ, as portrayed in the Epistle to the Ephesians, the pure and evangelical morality of St. James, and the sweet spirituality of the Apostle of love. Each epistle has its own keynote; each differs from the other, as the sapphire or the emerald or the jasper has its own characteristic tint of beauty. But different and unlike as are these separate books, authors, times of writing, language, style, topics treated, states of society reflected, they make up one divine whole; there is an organic unity between them, each part intimately inwrought and interwoven with the rest, so that it is, as the text calls it, "the Word of God," not the words of God, but the one, solid, undivided, inseparable Word of God. Although it is presented in various ways, so as to find and get hold of each separate soul of man, so as to appeal to the infinite tastes, capacities and varieties of human minds, so as to interest babes in Christ, as well as those grown old in Christ's knowledge, yet amid all its variety it has one message, one purpose. It is the one revelation of the one God, speaking in various ways so as to touch, enlighten, and save each and every soul. "Underneath and throughout all these diversities of gifts, differences of administration and diversities of operation, this Word is marvellously single." It teaches the same truth by all its voices, the same message by all its utterances, one and the same thing everywhere.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.

Its object will be to treat of all institutions and societies of interest to Churchwomen.

Requests for information, or short reports for publication will receive prompt attention.

Correspondence will be welcome, and should be brief addressed to the Editor "Ruth" care of CANADIAN CHURCHMAN.

INDIA FAMINE AND ORPHAN WORK.

With very grateful thanks I acknowledge the following contributions: Laurie Eckersley, a little boy of 5 years, 27c.; friend, 35c.; member of Toronto W. A., for orphan work, \$1; Anon, orphan work, \$5; H. P. Blachford, Toronto, \$5; Miss J. M., Carleton Place, for orphan work, \$1; a friend, Beeton, orphan work, \$3; a retired clergyman, \$2; Miss M. E. Austin, Quebec, orphan work, \$5; The reports of the famine orphans are very gratifying. They often prove very intelligent, and become active workers with the missionaries. Others learn useful trades and we must not forget the important fact that having been taught the truths of Christianity themselves, they carry a good influence about with them when they mingle again with the natives. Mr. and Mrs. Lee, of Calcutta, have reported that their best helpers at one of the festivals where fifty thousand Hindoos from all parts of India were gathered, were two young men who were rescued from the famine of 1897. Numerous cases have been cited showing the good results, spiritually and otherwise, of the great work undertaken by the missionaries of India. It is enormous. So many thousands of these "little orphans" to house, feed, clothe and educate. Yet it is all done for \$15 a year each, and I hope many who have hitherto helped in this work will continue their kindness, and that those who have not yet

done so, will make an effort to contribute something. Every dollar is most valuable, and I am sure carefully and wisely expended. Before closing I must tell you of the little boy's gift of 27 cents, which heads my list. He was so touched by the story of the suffering little children that he longed to send them some rice, so sent me his savings, which I was careful to have devoted to relief work. For this purpose, as for orphan work, please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

REVIEWS.

VILLAGE WORK IN INDIA.

By Rev. Norman Russell. Fleming H. Revell Co., Toronto.

This little volume, published almost at the time when the news came of the writer's death in the midst of his work and usefulness, contains a vivid and striking picture of many phases of life in India. From the opening pages, where we receive a startling impression of the "fever of millions"—a density of population best illustrated, perhaps, by matter of fact figures, the villages of Bengal and the N. W. P., averaging 470 and 436 persons to the square mile—to the closing thought with its "conviction that the foolishness of preaching is still the method which by divine grace is best fitted for reaching men's hearts with the gospel message." This little volume contains much of interest to all who care for India and its wonderful history and people. No mere record of apparent results or failures, a keenly observant mind has entered deeply into the thoughts and feelings of another race, of other races rather, has realized their marvellous differences, and still more the depth of the sacrifice to be met by the poorest Hindu who accepts Christianity. We, perhaps, are almost in danger of setting too high a value upon the material good which Christianity offers to those whose lot is one of unmitigated ill, failing thus to grasp the "cutting off of the right hand" involved in what we should deem release from the tyranny of "custom and caste." Again and again in its very simplicity the story recalls that earliest missionary work, whose spirit and methods, Dr. Norman Russell has so faithfully striven to follow.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax

Halifax.—St. Paul's.—Our new parish hall is assuming quite majestic proportions. When finished it will certainly form a material improvement to the appearance of the city. Its completion will be gladly welcomed by all the members of the Sunday school. The basement, which is to be used as St. Paul's mission hall, is expected to be ready for occupancy by the middle of next month. A presentation in gold was made last month by the vestry of St. Paul's to Mrs. Egan as a slight token of their appreciation of her valuable services in ministering to the sick and needy in the parish. Mrs. Egan has for many years rendered most efficient help in all the relief and rescue work carried on by St. Paul's. It has even been by her work and labour of love.

St. Margaret's Bay.—St. Paul's.—The Rev. S. Trivett, rector of Stewiacke, has been appointed rector of this parish.

Guysborough.—The Rev. W. Garton has resigned this living. His resignation will take effect on September 30.

Acadia Mines.—The Rev. E. P. Hurley, the rector, has been compelled by ill health to take a trip to the Old Country. It will be remembered that Mr. Hurley preached the Synod sermon in Halifax this year. Mr. Hurley was presented with a purse of gold by his parishioners before his departure.

QUEBEC

Andrew Hunter Dunn, D.D., Bishop, Quebec.

Cacouna.—The following address was presented recently to the Rev. Canon Foster, on the 53rd anniversary of his landing in this country: Clergy House of Rest, Cacouna, Que., August 3rd, 1902. Dear Canon Foster, we the undersigned fellow-sojourners with you in the Clergy House of Rest, understanding that to-day is the 53rd anniversary of your landing at Quebec, feel that we cannot allow the fact to pass unnoticed. As members of the church of God and as citizens of this Dominion, we rejoice with you in celebrating the anniversary of your landing on these shores. May the thousands who are coming and are still to come to this Canada of ours follow the bright example set them by you. Your long years of faithful and devoted work for Christ and His church in this province and Dominion are too well known for us to do more than name them. We pray God to spare you and Mrs. Foster to celebrate many more anniversaries. And we express the wish to meet you many more times in the "Rest" here. (Signed) J. Bogart, archdeacon of Ottawa; M. M. Fothergill, agent for Church Prayer Book and Bible Society, diocese of Toronto; W. H. Green, rector, Lancaster, diocese of Ottawa; Chas. O. Carson, rector, Wales, diocese of Ottawa; Alfred Bonny, rector, Port Colborne, diocese of Niagara; B. Watson chaplain, diocese of Quebec; R. Emmett, incumbent, West Shefford, diocese of Montreal; Walter Windsor, rector, St. John's, diocese of Montreal; J. B. Jenkins, rector, Waterloo and rural dean of Shefford, diocese of Montreal; N. A. Fitzroy Bourne, rector, Longueuil, diocese of Montreal.

Lennoxville.—Bishop's College.—Dr. Adams, principal of this college, is at present in Paington, Eng. His health since May 1st has greatly improved and his strength decidedly increased. Dr. Adams' daughter, Gypsy, won the aggregate prize in Miss Lord's school, St. Stephen's, Paington, recently. Next year Dr. Adams hopes to send her to Compton College, now King's College. He hopes to promote a scheme for affiliating Compton College to Bishop's College as a ladies' department of the university, parallel to Royal Victoria College in affiliation to McGill.

MONTREAL.

William Bennet Bond, D.D., Archbishop, Montreal, Que.

James Carmichael, D.D., Bishop-Coadjutor.

Montreal.—St. John the Evangelist.—An impressive service took place in this church on Sunday, August 17, when two tablets to the memory of Corporal Frederick Stuart McLean Howard, 2nd Canadian Mounted Rifles, who died from wounds received in action at Hart's River, South Africa, were unveiled and dedicated, the service being conducted by the Rev. Arthur French, assisted by the Rev. F. G. Plummer, Toronto, and the Rev. F. S. Eastman, Arizona. Mr. W. R. Spence, organist of the Church of the Advent was in charge of the music. Members of the 2nd Canadian Mounted Rifles, comrades of Mr. Howard, formed a guard of honour at the unveiling, and there were present detachments from the 2nd Regiment Canadian Artillery, 1st Prince of Wales Fusiliers, 3rd Victoria Rifles, and the Highland Cadets, Lieut-Col. F. W. Hibbard, 2nd

R. C. A., in command. Among the officers present were: Lieut.-Col. Gordon, D. O. C.; Lieut.-Col. Cameron, D. S. O.; Lieut.-Col. Starke, Lieut.-Col. Butler, Lieut.-Col. Ibbotson, Lieut.-Col. Cole, Major Stephens, Major E. W. Wilson, Major Lydon, Capt. Cole, Capt. Lyman Andrews, and Colonel Watanabe, of the Imperial Japanese army, military attaché to the Japanese Legation at Washington. Many floral tributes were sent by friends of the family. The donation was in the following form: "To the greater glory of God, to the honour of patriotism, to encourage a sense of duty in generations to come, and in loving memory of Corporal Frederick Stuart McLean Howard, at one time chorister in this church, and member of this congregation, we solemnly dedicate and unveil these tablets. In the name of the Father, the Son and the Holy Ghost. Amen." "The Rev. Arthur French delivered an address, in which he took up, one by one, the four grounds upon which the tablets were dedicated. First, to the greater glory of God, because we believe that all things that are good, beautiful or praiseworthy come from God, and belong to him. The standard of the regiment hanging in the sanctuary is, at least, the professed dedication of the regiment and the man to the service of God. As in the service of the earthly king, so in that of the heavenly one, we should aim to make real, by the deepening of motives, by consistency of life, the loyalty which it is so easy to profess. The speaker pointed out that patriotism is connected with religion, and that children should be taught the true principles of patriotism, not as mere emotion, but as deeply seated springs of action. Referring to the memory of Corporal Howard, once a chorister in the church, he said: "Europe, Asia, Africa and America will not readily forget the lessons that were taught them by the spontaneous feelings of patriotism which led Britain's wide dominions to show her oneness, in going abroad, in enduring hardness, and in dying for Britain's good." The National Anthem was sung at the conclusion of the address.

Westmount.—St. Matthias.—The Rev. E. Bushell, the rector of this church, is most zealous in promoting mission activities. He is an Englishman, a graduate of Durham University, and has been in Westmount about twelve years. After graduating B.A. and taking his M.A. degree and his divinity diploma as a licentiate of theology, he held curacies in England. Before he was a clergyman he was head master of a school in Cheshire for a number of years, and upon leaving was presented with a handsome marble time piece in appreciation of the manner in which he had labored in the promotion of education, religion and temperance. The church, during his rectorship, has grown with the growth of Westmount. It is the oldest church in Montreal's model suburb, having begun its career twenty-nine years ago as a mission from the parent stem of St. George's. Mr. Bushell fought a gallant fight for the cause of education in Westmount. He is the chairman of the school board, and to his indefatigable efforts is due in large measure the excellent educational status in the Academy and King's and Queen's schools. Mr. Bushell is also on the board of management of the Mackay Institute, and devotes much attention to the teaching of the deaf and dumb inmates. The congregation are looking forward to the time when they will have a larger and more substantial structure than the present wooden church in which they have worshipped these twenty-seven years. The sum of \$6,000 is now in the hands of the trustees for the building of a permanent church more suitable to the locality.

Ormsdown.—St. James'.—The Archbishop held a confirmation service in this church on Tuesday, August 12th, when eleven candidates were presented to His Grace for the Sacred Rite, by the rector, the Rev. I. Strong. The Revs. Rural

Dean Robinson and Messrs. Fyles and Taylor assisted the Archbishop in the services. The church was crowded with an interested congregation.

ONTARIO.

William Lennox Mills, D.D., Bishop, Kingston.

Kingston.—St. George's Cathedral.—The Rev. G. L. Starr arrived back again from England on the 13th August, after a ten weeks' visit to Europe. He visited France, Germany, Switzerland, Holland and Belgium on the continent and returning to England, from thence he visited amongst other places the home of Shakespeare. He made also short trips through the Isle of Man and Wales, as also Scotland.

The executive committee of the diocese met on Monday, the 11th inst., in order to receive the report of the special committee appointed to consider the claim of Rev. Thomas Godden to a share

tirement from the office of rural dean in consequence of his leaving the deanery. The resignation was accepted with kindly expressions of regret by all the clergy present. He announced at the same meeting the appointment by the Bishop of the Rev. E. T. Dibb, rector of Bath, to the office of rural dean. The clergy present cordially accepted the appointment, and heartily congratulated the new rural dean upon his taking the office. Previous to the meeting a farewell lunch provided by the ladies of the congregation was given to the Rev. F. Dealtry Woodstock, at which all the clergy of the deanery were present and Mr. H. F. Woodcock, Canon Jarvis presided, and after the usual loyal toasts, proposed the health of the rector of Camden East, congratulating him upon his appointment by the Bishop to the important rectory of Trinity, Brockville, expressing deep personal regret, and also on the part of his brother clergy, at his removal from the neighborhood, and assuring him of their best wishes and prayers for his happiness and success in his new sphere of work. Kindly mention was

this time of the year, caused some disappointments, especially with regard to clergy who were to have been present. Among those present was a party of about twenty aged and be-medalled veterans of His Majesty's army and navy, one of whom, John William Quinn, was present on duty with his regiment, the King's Royal Rifles, at the coronation of Queen Victoria, in 1838. The Rev. Canon Macnab sang the litany, and was also the celebrant, assisted by the Rev. Charles B. Darling and the Rev. W. E. Cooper, the latter of whom delivered an excellent sermon, especially pointing out the ecclesiastical or religious aspect of the coronation, which is really its most prominent and important feature, the "sacring" or "hallowing" of the King. Other clergy present were the Venerable Archdeacon Boddy, Rev. Canon Tremayne, Rev. Francis Codd, and Rev. C. J. A. Batstone. The service, which was most impressive, was choral; being extremely well rendered by the choir, and heartily joined in by the congregation. The cathedral had been decorated for the occasion in accordance with a carefully



A View of St. Alban's Cathedral, Toronto, taken on Coronation Day after the Service.

of the clergy commutation fund, \$400 per year. He resigned the incumbency of Shannonville in 1896, and was not again licensed in the diocese; but he served as assistant without license at St. Thomas' church, Belleville, until 1898. Letters from the archbishop and clerical secretary as well as the Synod notices, recognized Mr Godden as a retired clergyman, still on the diocesan lists, and, therefore, entitled to privileges. But he moved to Newfoundland, and there was licensed to a parish, took the oath and signed the roll of another diocese. The committee considered that by resignation first and finally entering another diocese he had forfeited claim to Ontario's funds, and their report was adopted by the Executive Committee. In taking this step the members of the committee felt regret, and would assuredly vote some compensation to Mr. Godden could it be legally done.

Napanee.—St. Mary Magdalene.—A meeting of the clergy of the rural deanery of Lennox and Addington was held on Tuesday, July 29th, in the chapel of this church, at which the Rev. Rural Dean Woodcock announced his re-

also made of Mrs. Woodcock's work on behalf of the Woman's Auxiliary, both as organizing secretary and in other ways, and deep regret at her departure from this deanery.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont.

Eganville.—The Rev. W. H. M. Quartermaine completed his canvass of this parish on Saturday, August 16, on behalf of the widows' and orphans' fund of this diocese. Mr. Quartermaine succeeded in getting \$91, which was subscribed towards making up the \$4,000 required from this diocese for this particular fund.

TORONTO.

Rev. Arthur Sweatman, D.D., Bishop, Toronto.

St. Alban's Cathedral.—The full Coronation Service of Litany and Holy Communion was held in St. Alban's Cathedral on Saturday, August 9th. There was a large congregation, notwithstanding that the absence of many from town, as is usual at

prepared plan, in which every detail had its special place, purpose and signification, and which being quite novel, in Canada at least, deserves description in detail. It was intended that the altar should have been dressed with red and white roses, but when the time came none could be obtained, and flowers were substituted, which at a little distance had the appearance of white roses. The white altar frontal was quite in keeping for the occasion, for its stoles are adorned with roses of England and fleurs-de-lis; the latter in the Anglo-Canadian colours of blue on a gold ground; a fleur-de-lis is one of the royal coronation badges. The scheme of decoration was heraldic throughout, consisting of appropriate flags of various kinds. These may be technically described as follows: In the chancel, north and south of the altar and hanging in front of white satin dossal curtains, two banners of the King's arms, the one on the north side being arranged with the charges "contourne," or reversed from manner in which they usually appear, so as to comply with the rule of heraldry, which requires all heraldic charges in a church building to look towards the altar. Above, on the walls of the chancel, were eight

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pennons, white charged with a St. George's cross, blue with a St. Andrew's cross, white with a St. Patrick's cross, and blue with a St. Alban's cross, two of each. There were also placed in the sacrarium two "gonfanons," or ecclesiastical banners, of a design adapted from a figure in the "Boke of St. Alban's," 15th century; one of these had been previously in use, and the other was made for the occasion; displaying national badges, and having the date "26th June, 1902" embroidered on its reverse. Over the west door were two banners of the empire (Union Jacks); and over the arcades were the national ensigns, white, blue, red, and Canadian, two of each, carried by staves placed perpendicularly to the walls; above these were eight pennons, red, charged with Tudor rose, yellow with a thistle, green with golden shamrocks, and white with green maple leaves, two of each. The flags, which were chiefly made by ladies of the congregation, were all of the best material procurable, mostly silk, it being felt that none but the best which could be obtained would be suitable for the occasion. Copies of the service handsomely printed in illuminated style were used, and all of them were taken away as souvenirs. In accordance with coronation custom the clergy were provided with white gloves, which were also worn by the choir and officials and many of the congregation. After the service a photograph was taken, showing the chancel, with the choristers, copies of which may be obtained from Mr. Fraser Bryce, King street west.

Toronto.—Trinity.—News has been received that the Rev. Canon Sanson, the rector of this church, who has been paying a visit to relatives in Scotland, has injured his arm by a fall on board ship. It was not stated as to whether the injury was a serious one or not.

Grace Church.—During the forthcoming absence of the Rev. J. P. Lewis, rector of this church, the parish will be in charge of the Rev. C. B. Kenrick, formerly rector of St. Mark's church, Port Hope. Mr. Kenrick's engagement is for one year. During the summer he has been in charge of St. John's, Brantford. He will begin his duties at Grace church on the first Sunday in October.

Balmy Beach.—Although this has been the most trying season, as far as weather is concerned, for services in a pavilion tent, it has nevertheless been by far the most successful. The tenth anniversary has just been commemorated, and was in every way satisfactory. Balmy Beach has a scattered population, with two other churches in the immediate neighborhood, yet the aggregate attendance last week was 846. It has, perhaps, the best summer resort choir, that can be found in the country. The limelight services on Thursday evenings, which are strictly of a religious character, have been largely attended, sometimes the building was not large enough to accommodate the crowd, and that with a free show going on in Munro Park, which is only a short distance away.

Cavan.—St. John's.—On Sunday, July 20th, a memorial window was unveiled in his church. The window is the gift of His Honour, Chief Justice Armour, who, with his family, was present on the occasion. The work was done by the well-known firm of McCausland & Co., of Toronto, and is beautifully and effectively designed and executed. The subject is that of "The Good Shepherd," whose figure occupies the central panel of the window, with sheep and appropriate scenery filling the remainder of the space, the window being 9 feet 3 inches in height by 8 feet wide. Inscribed on the window are, the text, "The Good Shepherd Giveth His Life For the Sheep," and the words, "In Loving Memory of the Reverend Samuel Armour, Rector of This Parish for 20 Years 1833-1853, Born 1785, Died 1853, and of Margaret Douglas, His Wife, Born 1789, Died 1873." The Ven. Archdeacon Allen, the present

rector, preached from the text 1. Chron. xvi., 29, "Worship the Lord in the Beauty of Holiness," and made fitting allusion to the life and work of his predecessor. The services were suitable to the occasion and notwithstanding unfavorable weather the congregation was a fair one and most appreciative of the special services of the day and the occasion of them. The church has recently been improved at a cost of about \$1,700 and is now one of the best in the parish, with a new chancel and vestry, furnace and neat stencilling, this last being the work of the St. John's branch of the Daughters of the King.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London,

Brantford.—St. John's.—During the summer this church has been in charge of the Rev. C. B. Kenrick, of Toronto. A mission of the parish of Grace Church, situated in the western part of the city, it has hitherto had an afternoon service only, with monthly celebrations of the Holy Communion in the morning and services on Thursday nights. During Mr. Kenrick's occupancy of the charge there have been regular morning and evening services, with celebrations twice a month. The Thursday evening services have also been held. The work has been exceedingly encouraging, so much so that a separate parish is talked of, and it is not unlikely that the ecclesiastical authorities will be asked to divide the parish at an early date. A touchingly-worded requisition, signed by the entire congregation, has just been presented to Mr. Kenrick, appealing to him to remain with them. Mr. Kenrick, however, who only consented to take charge of the church for three months, has felt himself constrained, with manly expressions of regret, to decline this call. He has consented to prolong his stay in Brantford another month, but after September the position will be vacant. There is a good opportunity for a young and earnest priest to build up a strong congregation here. The services, led by an efficient, surpliced choir, are hearty and inspiring, and the people all that could be desired as fellow-workers and parishioners.

ALGOMA.

Geo. Thorneioe, D.D., Bishop, Sault Ste. Marie.

Gravenhurst.—The Rev. C. J. Machin sailed on the 28th inst., for England on board S.S. Lake Simcoe of the Beaver Line, in order to take up his usual winter work on deputation for the S.P.G. in that country.

RUPERT'S LAND.

Robert Machray, D.D., Archbishop and Primate, Winnipeg, Man.

Winnipeg.—Holy Trinity.—On Sunday, Aug. 17th, the Ven. Archdeacon Lofthouse, D.D., was consecrated Bishop of Keewatin. Bishop Young, of Athabasca, was the consecrating prelate, and he was assisted by the Bishops of Saskatchewan and Calgary and Moosonee. The sermon was preached by the Rev. Canon Wade, rector of the Church of the Ascension, Hamilton, from the text: "We have this treasure in earthen vessels that the excellence of the power may be of God and not of men."

By the will of the late Rev. Henry Latham, Master of Trinity Hall, Cambridge, the hall receives several substantial benefactions.

The Earl of Chichester, vicar of Great Yarmouth, has been ordered abroad for the benefit of his health, and it is rumoured that he will very shortly resign the living.



Bertie Samuel Carson.

CALGARY.

William Cyprian Pinkham, D.D., Bishop, Calgary.

Calgary.—The subject of the above portrait, Bertie Samuel Carson, the only son of Andrew and Elizabeth Carson, was born July 18th, 1887, in Calgary, Alberta, where his father was engaged in business, and where he lived most of his life. Bertie attended the Public Schools, was a favourite with his companions, and bright and helpful at home. At fourteen, he went with his parents for some months to Vancouver, where he was confirmed, and received his first communion at Christ Church. The family returned to Calgary last autumn, and upon the formation of a boy choir, Bertie was among the most interested, and took part in the first service on Christmas morning. Already, however, the fatal illness which was so soon to end his young life, had begun its attack, and after about a month of regular attendance in choir, he was obliged to relinquish his duties there, and in Sunday school, of which he was assistant secretary. The disease made rapid progress, and on May 31st, he received the Blessed Sacrament with much devotion, and expired peacefully on June 26th, the date fixed for the Coronation, of which his mind had been full. The funeral was choral, and his fellow-choristers assisted, as well as their feelings permitted, in the last sad rites for their boy comrade, and testifying sympathy to his sorrowing parents and sisters.

CALEDONIA.

Right Rev. Wm. Ridley, Bishop, Metalakatla.

Metalakatla.—The resignation of the Bishop of this diocese is announced. The Right Rev. Dr. Ridley has occupied the See for a period of twenty-three years, and he is one of the oldest bishops in Canada. He came to this country from England, being sent out by the C.M.S. His episcopate has been a successful one. Previous to coming to this country, he laboured for a time in India. He speaks seven languages.

A memorial window, erected to the memory of the late Bishop of London, Dr. Mandell Creighton, has been unveiled at the Kilburn Grammar School.

The Rev. G. E. Newsom has been appointed reader at the Temple Church in succession to Canon Alexander. He is the vice-principal of King's College, London.

Correspondence.

All letters containing personal allusions should appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

DIVERSITIES OF GIFTS.

Sir,—I would venture to express the hope that the General Synod will restore to the church the permanent diaconate. Scriptural authority, and crying needs of to-day, alike demand it. In the brief space afforded me, I would call attention to one way in which it would prove of great value. Nobody can reasonably expect a minister to be endowed with every essential gift. St. Paul recognized diversities of gifts, coupled with diversity of possession. There is hardly, to my mind, any gift so generally wanting in the clergy, as that of being able to read well, and for some reason they do not avail themselves of the assistance they could have from the laity; amongst whose greater numbers they would naturally find greater efficiency. I have often thought that ordination would remove the scruples, possibly both on the part of the clergyman to ask, and the laity to give, what in this aspect of the case is so sadly needed. This is no new idea, but it has been very strongly brought home to me by listening to that magnificent chapter, 1st lesson morning prayer, 2nd Sunday after Trinity, being so called "read" in a prominent city church last Sunday. If ever a man desired an opportunity to show some reading power, there he had it! If ever a minister desired an opportunity to more than ordinarily impress the careless, awe the indifferent, rivet the wandering mind, force home some faint idea of the majesty of God there he had it! But instead, to listen to those words of Ahab, "Art thou he that troubleth Israel?" pronounced in piping monotone, Elijah's taunt, "Cry aloud, . . . peradventure he sleepeth and must be awakened," enunciated in feeble weakness; and the grand climax, when one would think if ever a man would be elevated to a display of power, if words and environment would move him to a realization of what he was describing to his listeners. "Then the fire of the Lord fell," to hear them in tones of every day conversational calibre, was a great, a sore trial! To go back. There are diversities of gifts needed for the edification of all. The Holy Spirit freely bestows them, but not all to any one member. It is for the church to-day to so order, as to utilize the variety of gifts where the Holy Spirit has bestowed them; and not to look for, and expect them to be found, where they evidently are not! We cannot expect power, we should not look for efficiency, we will never have the results we have been promised, so long as we do not work along scriptural lines.

JOHN RANSFORD,

Clinton, August 11th, 1902.

PROTESTANT AND REFORMATION.

Sir,—Perhaps it is presumptuous to take issue with the advocacy of the term Protestant, as applied to the Church of England, by "Mount Edgcumbe, in the London Times, and transferred to your correspondence columns of July 24th. In the first place, I am not aware that any one seriously objects to the term Reformation or Reformed. Reformation is the normal condition of any healthy body. The Church of Rome, at the celebrated council of Trent, effected a great Reformation in her discipline, organization and in some directions in her doctrinal position at the time. The Reformation of the 16th century in the Church of England is a great fact. The direc-

tion and extent of that Reformation is open to comment and criticism, but the fact of a Reformation cannot be questioned. In the words of the preface to the Book of Common Prayer, "Upon weighty and important considerations, according to the various exigency of times and occasions (such) changes and alterations should be made therein as to those who are in place of authority should from time to time seem either necessary or expedient." Again occurs the term "since the Reformation." Let the reader study the whole of the preface. "Mount Edgcumbe" would have us speak of the Reformed Protestant Church of England. Does he infer that the church was Protestant, previous to the 16th century, and it became necessary to reform her protestantism. Such might be predicted as the position to-day, but not when Protestantism arose upon the continent of Europe. The Protestant practices, unauthorized by any existing formulary or canon of the church, which are in vogue to-day, certainly need to be reformed out of sight. The term Reformed Protestant Church of England, as applied to the work of the 16th century, is absurd. The action of that period of church life was not the reformation of Protestantism, but the reformation and re-construction of the doctrinal disciplinarian and moral ethics of that church of England, which had been, since the council of Whitby, in the seventh century and continues to this day to be the Church of England. The Church of England is not a Catholic Church, that were an absurdity, for the Catholic church is one and indivisible, but a national communion in the Catholic church, unfortunately, but with sufficient cause, more or less out of harmony with, and in antagonism to, other communions, especially that of Rome in the Catholic Church of the Lord Jesus Christ. Reformed Protestant Church of England is an absurdity. She has never been Protestant, so she could not reform a non-existent condition. What errors arising from a Protestantism without her, have been absorbed into the practice and teaching of her ministry, will be reformed when they are expunged.

CHAS. E. WHITCOMBE.

British and Foreign.

The Rev. F. J. Evans has been appointed Archdeacon of Zanzibar.

Bishop Gore, the late Bishop of Melbourne, has been appointed assistant Bishop of the diocese of Durham, in the place of Bishop Sandford, who has resigned.

A handsome oak reading-desk and chair have been placed in Keynsham parish church by the family of the late Rev. J. H. Gray, M.A., who was for over twenty-three years vicar of the parish.

Bishop Gore has purchased Lansdowne House, Worcester, as an Episcopal residence. It is large and well arranged, with good grounds, and has the advantage of being easily reached from two railway stations.

An altar monument, with a recumbent figure, is to be placed in the chapel of the House of Mercy, at Clewer, near Windsor, to the memory of the founder, the Rev. Canon Carter, for many years a warden of the institution.

The precentorship of St. Patrick's Cathedral, Dublin, rendered vacant by the resignation of the Rev. Dr. Dickenson, has been accepted by the Rev. Dr. Lawlor, precentor of Trinity College, Dublin, and professor of Ecclesiastical History in the University of Dublin.

On July 31st, at Chester Cathedral, in the presence of a large gathering, there was a service of dedication of the south transept on its restoration, as a memorial of the first Duke of Westminster.

The number of persons baptized last year in connection with the Church Missionary Society's work in Abeokuta and its districts, in the interior of the Yoruba country, West Africa, was 454, of whom 108 were adults.

The Rev. W. H. Bolton, vicar of St. John's, Upper Norwood, preached in St. Paul's Cathedral on Sunday evening, August 3rd, and died the following evening very suddenly. He was only 42 years of age, and had held the living of St. John's for only two years.

The Church Pastoral Aid Society, like the Additional Curates' Society, is constantly extending its work. It has just made twelve new grants to as many poor parishes, involving an annual expenditure of £950. The aggregate population of these twelve parishes is 118,527. These two societies share between them the honourable work of providing "home missionaries" in the poorest and most crowded parishes of the land, and the records of their labours teem with stories of human interest.

A Coronation gift of £200 has been received by the Missions to Seamen for the encouragement of Divine worship at sea on board long-voyage merchant ships. Arrangements are being made with the S.P.C.K. for the supply of Books of Common Prayer, Hymn Books, and service Bibles, etc., in "Service Boxes," for the crews of nearly 200 merchant vessels. This form of Coronation gift is most helpful to men at sea, as there are many thousands of merchant crews who never unite in Divine worship on board their ships at sea or in harbour.

The bubonic plague, which had scarcely left some of the districts of South China for the past seven or eight years, was very severe last year. The Rev. S. J. Nightingale, of the Church Missionary Society, writes: "In one village, where the plague was very bad, a party of men were in the habit of going to pray very earnestly with any members who were smitten, and then painting them with tincture of iodine. Strange to say, no Christian died in that place, and I am inclined to think their prayers were of more avail than the iodine."

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They are of the thin model type and an ideal timepiece for a gentleman. The price is \$15, and they are thoroughly reliable. . . .

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In the transept has been placed a recumbent effigy of the late Duke, executed in white marble by Mr. F. W. Pomeroy, who has produced a striking likeness. The total cost is about £10,000, and the whole of the money has been subscribed.

The resignation of his canonry, at Worcester, by the Rev. David Melville, who is in his ninety-ninth year, closes a long and faithful ministry in the Church of England. He had eighteen years' experience as a "don," first at Oxford, and then at Durham University. Of the thirty-two years of his parochial life, no less than twenty-five were spent as rector of Great Witley, while for the last twenty years he has been Canon and Sub-Dean of Worcester Cathedral. Though he was comparatively little known in London, Canon Melville exercised a wide influence in the diocese with which he has been so long connected.

Quite recently, two very interesting ceremonies were performed in connection with St. Patrick's church, Belfast. Mr. J. Blakiston-Houston, D.L., laid the memorial stone of the new tower and west end, which completes this beautiful edifice, and the Lord Primate of All Ireland (Dr. Alexander), unveiled a magnificent, five-light chancel window, erected by W. Abernethy, Esq., to the memory of his eldest son. The window represents as a principal subject the Ascension, and below, the Last Supper, and was designed and carried out to everyone's admiration, by Messrs. Mayer & Co., of Hanover Square.

The Rev. Dr. Searle, Master of Pembroke College, Cambridge, who had been ill for a very long while, died recently at the college lodge. Chas. Edward Searle, who has held the mastership for twenty-two years, was born in 1828. He entered Pembroke College as a scholar, and graduated as tenth wrangler in 1851. Four years later he obtained a fellowship, and in 1870, he was elected tutor, which post he held for twenty years. In 1888-89 he was vice-chancellor. Previous to the outbreak of the China-Japanese war, the deceased was noted for the interest he took in Japanese students, who were then at Cambridge in large numbers.

A successful attempt to raise funds for the restoration of the ancient and historic church of Llandinog, Llandovery, Carmarthenshire, has just been realized. It is a church identified with the ministry of the well known Vicar Pritchard, who was presented to the living in 1602, so that, as Lady Hills-Johnes, who opened the bazaar, reminded her hearers, the restoration of the church was a sacred observance of his tercentenary. His saintly life made such a deep impression on the good and learned Dr. Bull, Bishop of St. David's, that he desired to be buried near him, while his work, "Canwyll y Cymry," consisting of holy thoughts versified, was exceeded in popularity only by the Bible. He died in 1644, and was buried in Llandovery church. The amount realized by the bazaar was £600.

Family Reading.

WHAT IS GOD'S BLESSING?

To put it in a word—God's blessing means opportunity. It comes in many forms, just as the vivifying influences of the sunlight promote many different kinds of growth. We ask for God's blessing, and he gives a clearer view of duty than we had before—he gives us a clearer view of our own duty. When each individual realizes his own call to a particular service, large progress has been made towards the doing of God's work. God's blessing, for instance, was upon Moses when there had been impressed upon him the duty

of leading Israel out of bondage. That duty measured the divine blessing more truly than the ecstatic moments when he communed with the Almighty face to face. When God gives to us to see our individual duty more clearly than we had seen it before, that is a blessing from his hand.

So it is when he gives wisdom for better work. We are clumsy and ignorant at the best. God gives us wisdom in some way unknown to us. He illumines our mind, he quickens our conscience. Thus we know more, and the resulting work is better and larger. It was so with Peter when he was called to minister to Cornelius, the Roman centurion. He was taught the equality of men before God, and his preaching to that Roman household was the beginning of the breaking down of the barriers that had hitherto held the truths within the bounds of Judaism. It was a choice impartation of the divine blessing that gave Peter wisdom to see the truth, and that so began a world-wide evangelism.

It is a blessing from God when he gives us strength for more work. It is one thing to be tired of our work, quite another thing to be tired in our work. The Christian mother training her children by precept and a godly example in all that is right and good, of course becomes weary in her work. Her patient and beautiful service costs largely. God's blessing means that she has strength given her in some divine way to discharge the holy duties that are hers. Strength for this patient, unwearying service to these young immortals is better than any mere emotional ecstasy.

God's blessing means faith. In philanthropic and Christian work values cannot be measured in arithmetical figures as one can measure the strains that will come upon such a structure as a great bridge. When we employ moral and spiritual forces mathematics fail. Who can estimate in figures the results of the great foreign missionary enterprise? Faith, however, believes that such work as foreign missionaries do will not be in vain, and it quietly waits the end. This is equally true of every sort of Christian work, and God's blessing is upon us when he gives us faith to believe this.

God's blessing is grace that develops our individual character in what is right and pure. There is nothing stronger among men than a good life. God gives grace for such a life in ways all his own—sometimes through suffering, sometimes through the providences of one's daily lot, sometimes through growing acquaintances with the truth of the Word, sometimes through fellowship with God in prayer. Thus the spiritual life is developed, is matured, is enriched. This surely is divine blessing, delightful in its experience and fitting one for the best service for others.

God's blessing let it be repeated, is opportunity for service. Opportunity is oftentimes the test of our sincerity. If our heart be in our profession we shall find some way to give it effective expression, and thus in blessing others enrich ourselves.

—Content thyself to be obscurely good.

—“We shall never be sorry afterwards for thinking twice before we speak, for counting the cost before entering upon any new course, for sleeping over stings and injuries before saying or doing anything in answer, or for carefully considering any business scheme presented to us before putting money or name into it. It will save us much regret, loss and sorrow always to remember to do nothing rashly.”

A BIRTHDAY GREETING.

The years pass on with many a change;
We silent watch them fleeting by;
They bear with them our hopes and fears,
And must do—till we die.

When Death, the mighty, calls us home,
'Tis no ungentle voice we hear;
He sayeth, "Come unto the fold,
Where thou shalt meet thy lov'd ones dear."

The lost, the mourned, who went before,
And whom we still must miss away,
Though half a lifetime lie between
Their death and our departing day.

Love knows no change of time or space;
Though they have pass'd from out our life,
Their presence is about our path
In all the daily toil and strife.

And as the years pass onward, friend,
May each succeeding birthday be
A milestone on the path of life
That brings the dead more near to thee.
—By the late Florence Peacock.

AS GOD APPOINTS.

If we are really and always and equally ready to do whatsoever the king appoints, all the trials and vexations arising from any change in his appointments, great or small, simply do not exist. If he appoints me to work here. If he appoints me to wait to work there shall I lament that I am not indoors to-day, am I to be annoyed because I am not to work out of doors? If I meant to write His messages this morning, shall I grumble because He sends interrupting visitors, rich or poor, to whom I am to speak them, or "show kindness" for His sake, or at least obey his command, "Be courteous"? If all my members are really at his disposal, why should I be put out if to-day's appointment is some simple work for my hands or errands for my feet, instead of some seemingly more important doing of head or tongue?—F. R. Havergal



Fine Furs

OUR 1902-3 CATALOGUE of Fine Furs, showing many of the leading styles for the new season, is issued and we shall be pleased to mail a copy of it to any address on request.

VISITORS.—If you pay a visit to Toronto during the Industrial Fair we shall be pleased to welcome you to our fur show rooms—styles are all set—the prices are fixed and you have all the advantages of first choice in making early selections.
SEE FOR YOURSELF.

J. W. T. FAIRWEATHER & CO.,
84 & 86 Yonge St., Toronto

MADGE'S VICTORY.

"I think this is the sweetest place in the world," declared Madge, looking across the well-kept lawn and its pretty flower gardens. "Wasn't grandpa good to think about it and aren't we having a splendid time? Much nicer than we would have had at the sea-shore, because then I would have had to leave Prince at home and now I have him here and can ride whenever I like."

"You certainly do have a nice grandpa to plan such pleasant times for you," said her mamma. "Are you going to ride this evening?"

"No, Herbert promised he would play croquet. I wonder where he is. Do you know, Aunt Mary?"

"Here I am, what will you have, Bess?" said Herbert coming in. "I am at your service, croquet, tennis, horseback or what?"

"Croquet, if you please; I'll beat you to the lawn," and away went Madge, followed by Herbert, and they were soon involved in an interesting game of croquet.

While they play a few words will tell you something about them. Madge was eleven years old, she was a very pretty child, with blue eyes and pretty brown curls that hung below her waist.

Herbert was thirteen, he had brown eyes and black hair, and he made a very pretty contrast to his fair cousin. They were spending the summer in their grandpa's country seat and they were enjoying themselves immensely.

While they were playing, their grown up cousin, Edythe, came up the walk.

"Hallo, Edythe; where have you been?" said Madge, as Edythe paused to watch them play.

"Over at Mrs. Grant's," said Edythe.

"What is there over there that's so interesting?" asked Herbert. "I never knew you to stay so long before."

"Well, you see—"

"Course, I see," said Madge, gayly. "That's what my eyes are made for."

"Be still, May," said Herbert.

"Well, she has two poor little girls from the Orphan Asylum, who have come out to her house for a week or two. They were never in the country before, and, oh, children, I have asked one of them to come and spend the afternoon to-morrow. You have seen her, Madge, the one that went by here yesterday."

"Edythe Smyth," cried Madge, "you don't mean to tell me that you have invited that child to this house to spend the afternoon? Why, she had on a plain gingham dress, and was barefooted, and to think of your asking her here."

"I am sorry you don't like it, Madge dear; I had planned to have you and Herbert go after her in the pony cart; she never rode in one."

"You had, had you? No thank you; I have something better to do," said Madge, as she walked to the other end of the croquet ground and began to pull up the stakes, for it was nearly dinner time, and Edythe passed into the house with a sigh.

Herbert looked at Madge a minute and then walked over to her side.

"Madge."



CORRECT FORM

When we execute an Engraving order it is artistically done and the cost is even less than is ordinarily charged.

We are in constant touch with the current styles of New York, Paris and London, and orders entrusted to us are certain of correct form.

Whilst "Shaded Old England" is fashion's preference in engraving texts, our "Script" is beyond criticism.

We engrave a Script Visiting Card Plate and print from it 100 cards for \$2.00.

Ryrie Bros.
Cor. Yonge and Adelaide Sts.
TORONTO.

"Well," said Madge, not looking up.

"Do you really mean that you don't want that little girl here because she wore a gingham dress?"

"Certainly I do," replied Madge, "why, just imagine it, Herbert, she would look so out of place, too."

Herbert looked at his pretty cousin with her pink lawn and dainty slippers, and he knew that she would look out of place beside her; but he went on: "I know, but it might mean so much to her. She has no father and mother and she can't help her dresses. There are so many children to dress and feed in the home that you couldn't expect them to be dressed as your mamma dresses you."

"But Herbert, if we did have her here and treat her as if she was one

IRON-OX TABLETS

are an effective, but gentle, laxative; therefore an immediately perceptible effect upon the bowels must not be expected from them. Therein lies their great merit.

QUICK ACTION MEANS VIOLENT ACTION

A violent medicine is sometimes necessary, but it is a necessary evil.

Never Forget that

IRON-OX TABLETS

ARE NOT A CATHARTIC

50 Tablets, 25 Cents

of our friends it would not improve her looks."

"No," said Herbert, "but if you do treat her nicely, it would make her happy, and I think it is our duty. Please, May, let me go and tell Edythe you are willing; she feels so bad about it."

"No, I am not willing, Herbert, for I don't see any sense in it. If you wish to spend your afternoon in that way, you are welcome to, but you needn't expect any help from me," and, throwing down the things she had gathered up, Madge walked into the house, and in a few minutes Herbert heard her playing furiously on the piano.

Herbert collected the things and then sat down on the steps wondering what he should do. He was so busy thinking he did not notice that Madge had begun to play softly, or he would not have been so surprised at what happened, for in a few minutes the music stopped altogether, and two soft arms stole round his neck as Madge whispered with a kiss, "I'm sorry I was cross, Herbert, dear; and you may tell Edythe I would like the little girl to come."

"SAINT MATILDA."

"O Mrs. Blank," cried a young housemaid to her mistress, "two little ladies want to see you. They came in a carriage, and they look as if they were ready to go up to heaven!"

The little ladies thus pictured were the Misses Goddard, of Boston, two women of large means and devoted lives. One of them, whom Theodore Parker used to call "Saint Matilda," died recently, leaving her fortune as she had used her income, for the help of others. Naturally at this time many anecdotes are being told of her good deeds.

Generally the Misses Goddard "came in a carriage," because they needed one. Always it was filled to overflowing—with bundles of household goods they had purchased at fairs, patchwork quilts and braided rugs they had bought of women in old ladies' homes, and clothing that well-to-do friends had sent from overstocked wardrobes.

One room in their house was used to receive such articles, which the sisters looked over, deciding who needed this and who needed that. Then they personally distributed the goods. They had six hundred poor persons on their lists, and once when asked to dispose of the contents of a four-story house belonging to a friend who had died, it proved that they knew places to which they could send everything in it.

A writer in the Woman's Journal affirms that Miss Matilda found homes for more than two thousand children! That phase of her usefulness had its beginning when, one morning, a cousin who was an overseer of the poor called to ask her what he should do with a baby that had been left on his doorstep.

"The idea," she said, "of a bachelor coming to an old maid to know what to do with a baby! But I know a good woman who needs to earn money, and she will take good care of it. I will pay its board until I find a woman who needs a baby." And this she did in innumerable cases.

THE Federated Business Colleges

THE BRITISH-AMERICAN BUSINESS COLLEGE

Y.M.C.A. Bldg., Yonge & McGill Sts., Toronto, Ont.
D. Hoskins, Chartered Accountant, Principal.
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Many men now prominent in business and financial circles received their early training in commercial subjects in this representative school. The British American Business College is the only school in Ontario having two chartered accountants on its teaching staff. Write for circulars descriptive of our work to

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These Colleges train young men and young women for commercial and short-hand work. Graduates of the two Colleges are to-day employed in all departments of commercial life. The confidence of the business community in these schools is evidenced in the demand for their graduates. Send for catalogues to

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C. R. McCULLOUGH, Secretary,
HAMILTON, ONT.

It is sa never we mer but into Mis so feeble care for thought and into went—the ever took Wealth these goo self-indul yielded Love to the sprin the mem during fr

TORON

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AMERICAN BUSINESS COLLEGE

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Bank St., Ottawa, Ont. Metropolitan Business College Incharge, Ottawa Business College. These are the most largely attended in Ontario. By we obtain results in shorthand subjects the support of the to whom we furnish stenographers. A post card addressed to us will receive prompt

It is said that the Misses Goddard never went out of town in the summer but once. A baby had fallen into Miss Matilda's hands that was so feeble she resolved to keep and care for it herself. The doctor thought country air might save it, and into the country the little family went—the only vacation the sisters ever took.

Wealth and social position invited these good women to idleness and self-indulgence, but they never yielded to any such allurements. Love to God and love to man were the springs of all their deeds, and the memory of their lives is an enduring fragrance.

TORONTO FAIR EXCELS ITSELF.

The arrangements for Toronto Exhibition, which will be opened on Monday, September 1 (Labor Day), by the Earl of Dundonald, Commander of the Forces in Canada and the General commanding the division that was first to enter Ladysmith on its relief, February 28th, 1900, after 118 days' siege, are now complete, and it can confidently be asserted that they will be found on a greater and grander scale than in any previous year. The entries in all classes, and especially in live stock, are in excess of anything ever known in Toronto, and consequently at any fair on this continent, whether it be dignified by the term "World's," or held annually. Not only in live stock will the Exhibition, which will be open from Monday, September 1 (Opening Day), to September 12 (Review Day), excel records previously made, but in every other department the number of exhibits will be larger, while the territory covered is phenomenal, taking in Ontario, British Columbia, Prince Edward Island, Manitoba, Ohio, Missouri, Quebec, New Jersey, Massachusetts, New York State, Michigan, New Ontario, Guiana, and the West Indies, and Great Britain. As in exhibits, so in attractions all former efforts will be well beaten. In the first place, the great Bolossy Kiralfy, premier master of spectacle in the world, will produce his wonderful masterpiece, "The Orient," that was given for over a year at the Olympia, London, England, and witnessed by more than two million people. Owing to the facilities offered at Toronto Exhibition the production will be on even a more colossal scale than in England. This will be better understood by the statement that upwards of 800 performers will be on the stage, besides an orchestra of 60 well-trained musicians under one of the greatest conductors of the age. The fireworks will also be exceptionally brilliant, plentiful and novel, the celebrated Crystal Palace firm, James Pain & Son, having been engaged to furnish them. In addition to these superb features, Samuel Lockhart's troupe of performing elephants, Captain Woodward's world renowned educated seals and sea-lions, Hardy Downing's wizard wheel act, known as looping the loop, Mme. Marian Liljens, the fire-queen, who, all ablaze, dives into a lake of fire, the international cycle whirl, by the champions of Canada, Australia and Southern States, and a score of other acts will be given in front of

the grand stand. On the grounds there will be a Midway of Marvels, comprising a dozen or fifteen of the very best out-door shows known to America or Europe. No fewer than 30 bands, comprising 1,000 musicians, have been engaged to supply music. And to crown all, there are the new Dairy Building (with an acre of space, covered by products of the dairy), in which demonstrations and competitions conducted by learned professors will take place, and the new Art Gallery, in which will be on view the best work of Canada's Artists, with some famous pictures from the States, and a grand display of photography. Arrangements have been made with all railways and steamboat lines for a single fare during the entire period of the Fair, and for three one-cent-a-mile excursions the first week, and two the second.

"YOUR FACE IS A FLOWER."

Lilies of the valley are always beautiful. They seemed more than beautiful to an old lady passing down the street, leaning on the arm of her daughter, when they were passing a flower-girl who offered them for sale.

"Flowers, Miss?" asked the girl, catching the wistful glance of the daughter turned towards the lovely lilies. "They are only fifty cents, and the bunches are so large."

"Oh I would like them so much! But really I cannot spare the money."

And the sweet-faced mother bent again over a five cent bunch of purple lilacs, then turned to look tenderly up into the eyes of the daughter who had bought them for her, at no small sacrifice.

"Your face is a flower, daughter," said she.

Catching the inspiration, the poor flower-girl quickly said:

"And yours is, too. God bless you! Here, here; take these." And she placed in the mother's hand some of the nodding lily bells.

Then the little story was told; but who shall say that it had not set to ringing in the hearts of all three sweeter bells than even those of the pure lilies of the valley?

"Your face is a flower."

Does it not really seem as if some faces have the purity, the comfort and the restfulness of flowers? Looking into them we see the love, glory and sunshine of heaven reflected. Sitting in the house of the Lord and studying the features of those who are listening in the pews, one may almost surely say in whose hearts the peace of heaven is holding gentle sway. Some faces are full of unrest. They wear the worry of the store, the office, the counting-house, plainly printed upon them. Some show that men are listening only to criticize severely and to find fault. But still others are turned upward with the spirit of true worship pictured upon them. It is most likely we will find that these faces are perhaps old and wrinkled, telling plainly that some one is now well on in the journey, but still with heart at rest with self and at peace with God, perfect flowers to those who look upon them.

Only purity of life and thought can bring the flowers into our faces, and that will surely do it. Why has God made such a law as this?

SUNSHINE FURNACE advertisement featuring an illustration of a woman holding a globe and a furnace. Text: The "Sunshine" Furnace is entirely Canadian--is not a duplicate of any United States heater, as most of the furnaces made and sold in Canada. Designed specially to meet the varied conditions of our climate, and to burn all kinds of fuel successfully--wood can be used in fall and spring, and coal in severe weather. Has a self-acting gas damper--no need to open your doors, etc., to emit gas odors after lighting fire, as with common furnaces. The "Sunshine" has more good features than any other furnace, and no other good furnace is so cheap. Sold by all enterprising dealers. Write for booklet. McClary's London, Toronto, Montreal, Winnipeg, Vancouver, St. John, N. B.

North American Life Solid as the Continent advertisement featuring a map of North America. Text: WHERE there is a will, there is a way to break it. Life insurance can be made payable directly to the parties interested without interference by anyone. A policy for the benefit of wife and family comes under the class of preferred beneficiaries, and creditors have absolutely no claim upon it. Those who insure remove the possible hardships and privations from those they love. NORTH AMERICAN LIFE 112-118 King Street West, Toronto. L. GOLDMAN, Secretary. WM. McCABE, Managing Director.

Absolute Ease advertisement featuring an illustration of a shoe. Text: Absolute Ease. More than half the value of a shoe lies in its comfort. If it isn't perfectly easy on the foot at all times, it isn't the shoe you want. But it is because the "HAGAR" SHOE. H. & C. BLACHFORD, 114 Yonge Street, Toronto.

Do You Want advertisement. Text: Do You Want A FARM OF YOUR OWN? It will pay you to investigate the chances offered in the free or cheap farm lands of NEW ONTARIO. Write to HON. E. J. DAVIS, Commissioner of Crown Lands, TORONTO, CANADA.

Partly, I think, to show men something of the likeness of his Son. For it is God's plan that through those who love and trust him the world is to know him.

The sweet lily bells have faded. They made a bright spot in the lives of those who knew their story; but the flowers in the faces of the true-hearted mother and daughter and of the little girl who sold them will blossom on through all time.

It is worth while to cultivate the life which brings flowers to our faces. I wonder if all of us are doing it?

WHEN THE HEART LISTENS.

"That was a very agreeable woman you introduced me to. We had a delightful talk. I don't know when I've met anyone more entertaining," said a somewhat egotistical gentleman who had been spending an evening at a friend's home, as he came to him to say good-night.

The friend smiled a trifle satirically. "She is an agreeable woman," he assented, "though she has the drawback of not being able to speak an audible word. But she makes up for that by being a most entertaining listener."

Whatever may be thought of the truth of the story, there can be no doubt that it illustrates a prominent characteristic of human nature. Everybody loves a listener. To confide our perplexities and trials, or our hopes and joys, to some friendly ear, is as natural as breathing. Even in lesser things we crave interested attention, and are wounded, or perhaps vexed, to find that our listener's thoughts are wandering when we are trying to tell him the plot of the story we have just read, or to express our views on the political situation.

Even those young people who are habitually thoughtful about the comfort of others, fail constantly in this regard. While grandmother is relating some girlhood experience, or father is giving the outline of the day's news, their thoughts are so busy elsewhere that it would be impossible to suspect them of listening to what is said. They have not a moment to spare for the confidences of smaller brothers and sisters. They fly from the house on the approach of a neighbour who is inclined to confine the conversation to the details of her own ill health or ill fortune.

These same young people, it is more than likely, envy the vivacity and wit which give a charm to the conversation of some of their friends. They wish that they too had the ability to talk entertainingly. Yet mere dexterity in the use of words is far less of a charm and is more common than the power to listen understandingly and with sympathy. These clever conversationalists are usually in demand at social gatherings, but when one is lonely, or a little sad, or in a mood for a comfortable, friendly talk, his thoughts turn toward that acquaintance whose intelligence and kindness are as apparent in listening as in speaking.

Moreover, this faculty for sympathetic listening is helpful as well as agreeable. Lyman Beecher admitted that he always felt inspired

All Hands On Time

The second hand,
the minute hand,
the hour hand, run
in unison on an

ELGIN Watch

Perfect in construction; positive in
performance. Every genuine Elgin
has the word "Elgin" engraved on
the works. Illustrated art booklet free.

ELGIN NATIONAL WATCH COMPANY, Elgin, Ill.



by the rapt attention of a poor and unlettered widow in his congregation. We are stronger to bear trial when we have told our troubles to a sympathizing friend. We see our way more clearly through a tangle of perplexities, if we have confided them to some attentive listener.

Our failure to give a hearing to that which lies so heavily on the hearts of our friends, is due to the same thing which causes most of our failures—selfishness. The man who defined a bore as "the fellow who talks about himself when I want to talk about myself," revealed his own nature in a sentence. We do not listen to others because we want to say our own words or think our own thoughts undisturbed. To be selfishly absorbed in ourselves seems vastly more attractive than to be unselfishly interested in those about us.

History gives us the names of some great conversationalists, while it keeps silent on the subject of the great listeners. Yet their names, too, are written in the record of those who have helped others bear their burdens, conquer temptation, keep a brave heart in the midst of trial and make the most of life and life's opportunities. But such helpfulness is only possible to those who listen with the heart as well as with the ears, and whose kindly interest both invites confidence and repays it.

NO TIME FOR CRITICIZING.

The people who do their own work well do not have time to worry overmuch about the negligence of others. The little girl who informed her father in a shocked voice that her brother had not kept his eyes shut during the prayer, illustrates a very common weakness. Those who are attending steadily to their own prayers are unlikely to discover that others are inattentive or indifferent.

It is a bad sign when workers of any sort keep complaining that other workers are neglectful. The accusation may be true, but one who is putting his whole heart into what he is doing is not likely to find it out. There is nothing so absorbing as work well done, and one who fills hand and heart with usefulness, has not time or strength to waste in criticizing his neighbours.

INFLUENCE FOR GOOD OR EVIL.

There is a general stock of evil in the world to which we all contribute, or which, by God's grace, some may diminish; a vast and fertile tract of ungodliness, of low motives, of low aims, of low desires, of low sense of duty or no sense at all. It is the creation of ages, that tradition; but each age does something for it, and each individual in each age does, if he does not advisedly refuse to do, his share in augmenting it, just as the chimney of every small house does something to thicken and darken the air of London. And this general fund or stock of evil touches us all like the common atmosphere which we breathe. And thus it is



Do not go without
Abbey's Salt!

If you have a bottle of Abbey's in your travelling bag, you are safe from the discomfort and danger of constipation, biliousness, sour stomach and kindred ailments that mar the pleasure of a holiday trip. Take a teaspoonful of

Abbey's Effervescent Salt

in a glass of water before breakfast and it will keep you well for the rest of the day.

Tell your druggist you want
'Abbey's.'

Are You Convinced
— THAT —

Bow Park
REGISTERED BRAND

**SWEET PICKLES
— AND —
CREAM CHEESE**

ARE THE
Finest in Canada.

"MADE IN CANADA"

SAVINGS ACCOUNTS

SOLICITED

3 1/2 PER CENT. interest allowed
— compounded half-yearly.

Paid-up Capital \$1,250,000.00
Total Assets \$6,375,403.57

The
CENTRAL Loan and Savings Company

Cor. King and Victoria Streets, Toronto.
HON. GEO. A. COX, President.

GRAND TRUNK RAILWAY SYSTEM LABOR DAY

Sept. 1st., 1902

Return Tickets will be issued between all stations in Canada on Grand Trunk and connecting lines at

SINGLE FIRST-CLASS FARE

Good going Aug. 30th and 31st, returning good until September 2nd, 1902.

MUSKOKA SERVICE.

Leave Toronto 10.45 a.m., except Sunday, and 11.15 p.m. daily, connecting with steamers for all points on the Muskoka lakes (Sunday morning service to Lake Rosseau points only). Returning the Muskoka express now carries full dining car service, Muskoka Wharf to Niagara Falls, leaving Toronto 4.50 p.m.

The New York express, leaving Toronto 6.15 p.m. daily, now carries dining car to Niagara Falls, cafe parlor car to Buffalo and Pullman sleeper to New York.

OTTAWA FAIR.

Toronto to Ottawa and return:
August 22nd to 30th \$7.85
August 26th, 27th and 29th 5.50

All tickets valid returning until September 2nd, 1902. Further particulars from J. W. RYDER, northwest corner King and Yonge streets. Phone Main 4209.

that when you or I, even in lesser matters, do or say what our conscience condemns, we do really make a contribution to that general fund of wickedness which, in other circumstances and social conditions than ours, produces flagrant crime. Especially if it should happen that we defend what we do, or make light of it, or make a joke of the misdeeds of others, we do most actively and seriously augment this common fund or tradition of wickedness.

Convinced AT

Park

PICKLES AND CHEESE

Canada.

CANADA

INGS UNITS

SOLICITED

Interest allowed half-yearly.

\$1,250,000.00

\$6,375,403.57

AL Loan and Savings Company

oria Streets, Toronto. COX, President.

UNK RAILWAY SYSTEM

R DAY

st., 1902

1 be issued between all Grand Trunk and con-

ST-CLASS FARE

and 31st, returning good 1902.

SERVICE.

a.m., except Sunday, and setting with steamers for koka lakes (Sunday morning only). Re-express now carries full askoka Wharf to Niagara o 4.50 p.m.

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NA FAIR.

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30th \$7.85

h and 29th 5.50

turning until September particulars from J. W. corner King and Yonge n 4209.

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CANDLE BEAMS.

"How far that little candle throws its beams!"

An old woman, with a load of barrel staves under her arm and projecting beyond the shelter of her dingy shawl, was walking unsteadily along the street by reason of her burden and her age.

A group of girls, just out from school, were sauntering with the inconsequent steps of happy, care-free girlhood.

"Oh, Miss, I beg your pardon!" A bundle of books, poised lightly on the springing hip of one of the girls, went scattering over the sidewalk.

The girl looked a moment at the old woman, at her books, surprised, alarmed a bit, it was all so sudden. Then she laughed out heartily, and cried, with a ring in her fresh young voice: "Oh, that's all right! It was my fault just as much as it was yours. More, because I wasn't looking. Don't you mind!"

Then with merry, responsive laughs, all the girls fell to picking up the fluttering books.

Did I imagine it, or was there really the glimmering of a human smile in the bleared blue eyes of the wretched woman?

Who shall say but that ready laugh and those pleasant, hearty words may have touched a chord hidden away under the dirt and rubbish of years of poverty—may have awakened to that poor creature the memory of joyous, protected days, long, long past? Who knows but it may make even her a trifle tender with other old creatures struggling among the ash barrels?

God help us all to keep near our lips the ready, hearty, generous word!

SOME RULES OF THE CHURCH.

"The minister of every parish shall often admonish the people that they defer not the Baptism of their children longer than the first or second Sunday next after their birth, or other holy day falling between, unless upon a great and reasonable cause."

"To the intent that all mortal men may be always in readiness to die whensoever it shall please Almighty God to call them, the Minister shall diligently, from time to time * * * exhort their parishoners to the often receiving of the Holy Communion of the Body and Blood of our Saviour Christ when it shall be publicly administered in the church."

"When any one is sick, notice thereof shall be given to the Minister of the parish."

"So soon as children are come to a competent age and can say the Creed, the Lord's Prayer, and the Ten Commandments, and can answer to the other questions of the Short Catechism, they shall be brought to the Bishop."

"All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, in hearing the Word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all Godly and sober conversation."

"When once thy foot enters the church, be bare. God is more there

han thou; for thou art there only by His permission. Then, beware, and make thyself all reverence and fear. Kneeling ne'er spoil'd silk stocking." "Till he and be rich."—Herbert.

BUILDING EVERY DAY.

We are building every day, In a good or evil way; And the structure, as it grows, Will our inmost self disclose,

Till in every arch and line All our faults and failings shine; It may grow a castle grand, Or a wreck upon the sand.

Do you ask what building this That can show both pain and bliss, That can be both dark and fair? Lo, its name is Character!

Build it well, whate'er you do; Build it straight, and strong, and true; Build it clean, and high, and broad; Build it for the eye of God!

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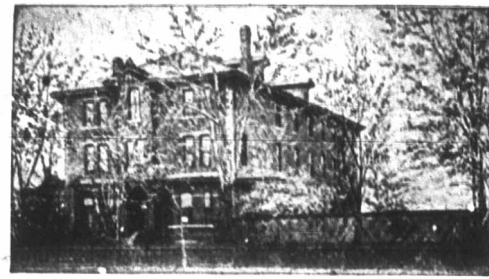
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